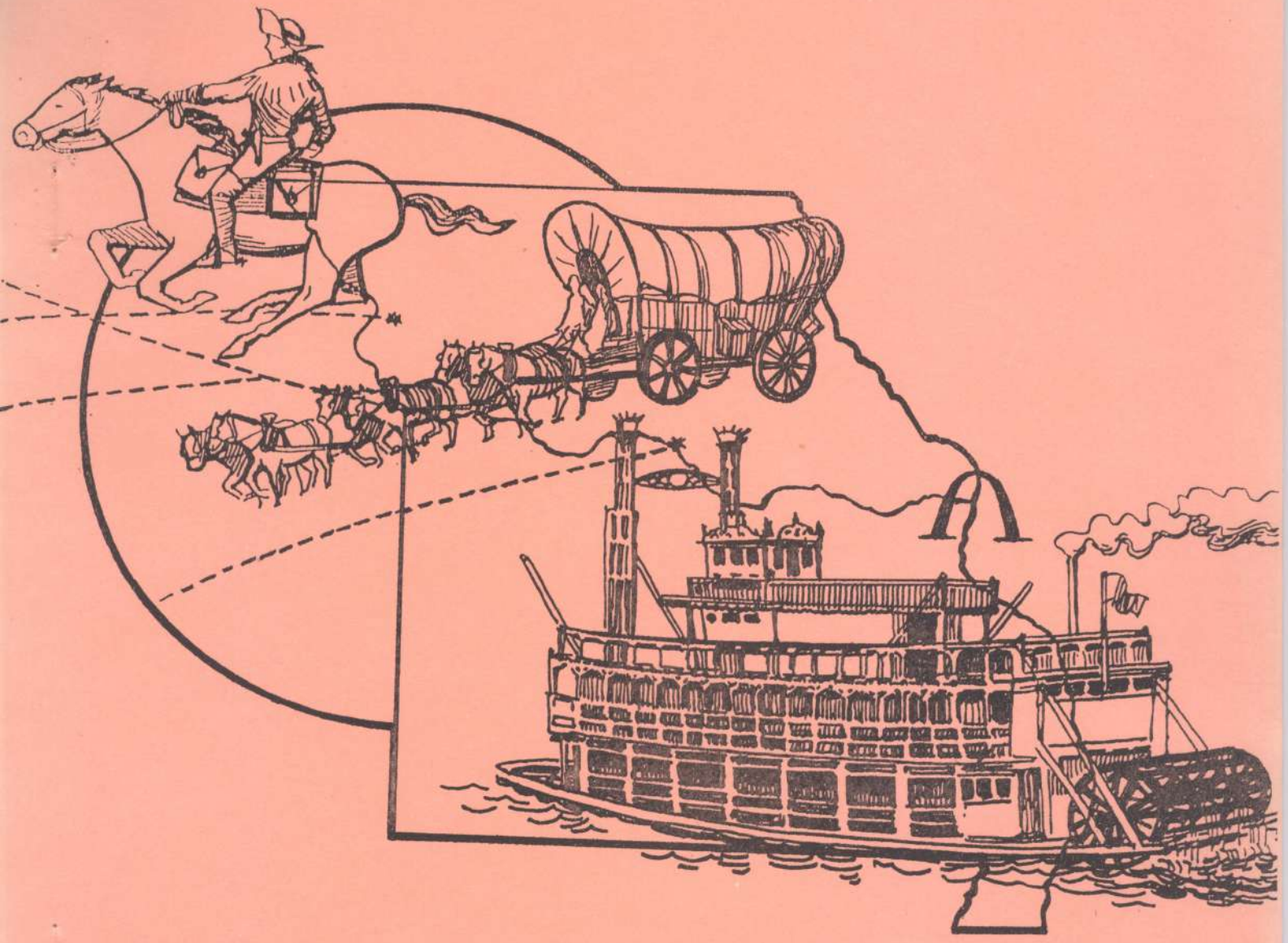
Spring, 1987



Toward the Setting Sun

TOWARD THE SETTING SUN

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of

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From the Editor

It is hard to believe that this issue completes five years of **Toward the Setting Sun.** As the frog said, "Time's fun when you're having flies!" We began with little more than a dream that, someday, we might have a publication dedicated to the history of the Wesleyan family of churches in Missouri. How have we fared after five years?

A major concern for the editor of any publication is finding enough material to fill the pages. Nor is it enough to have filler. The material must be interesting, and the writers able to present it in an acceptable form. To date, one of the blessings of being the editor of **Toward the Setting Sun** has been the quality of the articles which have been submitted. We still have not realized our dream of having a 'stockpile' of articles, so we can plan two years ahead, but we are moving in that direction. We have not been able to find writers to work in the Methodist Protestant, Evangelical, or United Brethren areas of our heritage. We would like to be able to do more with ethnic minority church materials. And we have been short on materials from Missouri West Conference writers. Those are 'frontiers' we still have to reach.

But we feel good about our fifth birthday. We hope you feel as excited about the continuing work of the journal as we do---and will share your excitement with others by inviting them to become members of the Historical Society and

subscribers to the journal. Annual Conference means it is time to pay one's annual dues to the Society. Membership forms are enclosed. If you are a member, please renew today by sending the form, with your check, to

Mrs. Maurine Whitworth
5528 Tennessee
St. Louis, Mo. 63111

Give the extra form to a friend and invite them to become a member----or give a gift subscription to a pastor, a teacher, or your church library. Perhaps in some communities the public library would appreciate a gift subscription.

In this issue, we continue the emphasis on German Methodism with a very valuable article about sources. Martin Kenzer's article on the Central Wesleyan College Archives describes in a very helpful way this great resource for historical study in German Methodism. Professor Kenzer is in the Department of Geography and Anthropology at Louisiana State University, Baton Rouge. This article first appeared in Special Collections and is reprinted here with their kind permission, and that of the author.

Margie McDaniel Woods is a probationary member of the Missouri East Conference, serving on the staff of Concord Trinity Church, St. Louis. She has long been an active leader in United Methodist Women at all levels in the conference. Her

article on Methodist Women and Mission is a valuable introduction to some of the Missouri women who served as missionaries around the world. It is an introduction in that it serves to whet the appetite for more material of this kind. We hope that Margie, and others with her interest and skills, will continue to share this important biographical material with us.

Our final article in this issue is another in the series of writings from the Indian Missions of the early nineteenth century. Jerome C. Berryman was one of the 'giants' of the early Missouri Conference. His memoirs of the Indian Mission begin in this issue and will be continued in the fall. In that issue, we will read his account of encounters with an Indian rival to the Christian faith.

As always, we welcome your contributions and suggestions. We are always looking for manuscripts, and would be happy to help you get started or to work with you in editing. If you would like to write for us, but aren't sure about topics or resources, we have a 'wish list'. Or, if you don't want to write an article yourself, but have an idea, please share that with us as well. Thanks for your continuing support.

John O. Gooch, Editor
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THE CENTRAL WESLEYAN COLLEGE ARCHIVES AT NORTHEAST MISSOURI STATE UNIVERSITY: A VERY SPECIAL COLLECTION

Martin S. Kenzer

Has it ever crossed your mind how one might reconstruct a complete past milieu? To do so, you would obviously need complete records. But historical data, as "rich" and as "full" as they may be, most typically tell only one side of the story. For example, government records tell the story from an administrator's perspective. Personal documents and correspondence tell it from the individual's vantage point. Institutional records are of course biased to reflect the particular interests and welfare of that institution or agency. More often than not, these three complimentary viewpoints are physically removed from one another and their individual retrieval is difficult and costly. What is needed then, are records encompassing all three perspectives, each focused on the same set of research questions, all housed together for convenience and immediate comparison: public, institutional, and personal/private records which all depict the same milieu but from three very different points of view, all collected together in one place.

In Kirksville, Missouri, that opportunity is indeed possible. I am referring to the archives of the now defunct Central Wesleyan College(CWC) housed in the Special Collections

Department of the Pickler Memorial Library at Northeast Missouri State University (NMSU). CWC was one of many Midwestern German-Methodist colleges that existed to serve the moral, educational, and religious needs of the local frontier (and later rural American) community. Records indicate that during the latter part of the nineteenth century and well into the early decades of the present century, CWC not only brought an educational and devotional spirit to the community of Warrenton, Missouri, but that it actually flourished for a good many years and finally collapsed only due to changing social needs and educational requirements. It serves, therefore, as a model religious institution for this part of the American frontier. It is, moreover, an excellent indicator of changing cultural values in eastern Missouri, and a good barometer of the educational transition common to many Midwestern communities after the turn of the century. CWC was nearly a self-contained community and the extant archives of this "community" represent the interests of the student (the personal/private account), the state and ecclesiastic funding and accrediting boards (the bureaucrat's concerns), and the college trustees and administration (the institutional point of view). The records of all three special interest groups can be documented in the CWC collection.

A BRIEF HISTORY OF THE COLLEGE

CWC had its origin in Quincy, Illinois where, in 1854, the "English and German College" began as a center for and as a means to a Methodist education for needy children and a prospective educated ministry. The college remained in Quincy for nine long hard years but was finally forced to bow to "financial and other difficulties", necessitating that the largest portion of the school close its doors in 1863. Due to the effortless energies of a single Methodist minister, the college was re-established in Warrenton, Missouri under the then-adopted name of the "Western Orphan Asylum and Educational Institute". The year was 1864 and times were ripe during the Civil War for the newly located college and orphan home. Monies were raised by the German Methodist Ministry at St. Louis and a charter was granted to the institute in 1865. With very few students and only a handful of instructors, the college soon grew to respectable proportions. By 1914 CWC boasted of 358 full-time students and eight commodious buildings.

But the college ran into difficult times during the First World War. It is ironic that an institution that traces its very foundation to serving needy children, bereft and homeless as the result of the Civil War, should later face its own hardships due to the hostilities brought on by the First and Second World Wars. CWC prided itself on being a very "German" college, seeking to educate the American youth much in the same

manner and with the same curriculum they might have received in a comparable German institute of the time. Instruction was both in German and English and all materials, up until 1918, were printed in both languages as well; the two languages were used interchangeably. There was a concerted effort at CWC to bridge the gap between the perception of a fading classical German education on the one hand, and the reality of a prospering but secular American society on the other. Finally, in 1918, the Board of Trustees of CWC made the inevitable decision of henceforth permitting all college-related materials to be printed in the English language only. What had begun as a link to the Fatherland, was forever severed in an effort to demonstrate a true and abiding allegiance to the United States.

After 1918, the curriculum at CWC began to change and with that change came the ultimate passing of the original purpose and immediate usefulness of the college to this rapidly changing region. The college began to experience financial problems but continued to fight misfortune for as long as was possible. In fact, compared to kindred institutions of the area, CWC did quite well for a time. Other related but autonomous colleges were caught in the same social and financial jam as CWC and were forced to give in to mounting difficulties at an earlier date. Mount Pleasant German College of Iowa and Ozark Wesleyan College (formerly Marionville College) both suffered

considerable hardship during the early decades of this century and were incorporated into CWC in 1909 and 1938 respectively. But the added burden of the two kindred institutions did little to alleviate CWC's budgeting problems and the college was forced to cut back to all but the bare essentials, until the bare essentials were not enough to attract the needed student body nor the required dollars necessary to operate an educational facility. Following long and exasperating years of struggling to make ends meet, accompanied by "political issues" associated with accreditation and the ability to compete with neighboring institutions, CWC was left with no choice but to finally close their doors in 1941.

When CWC made the decision to close in 1941, a vast treasury of educational documents and school-related memorabilia were locked away for posterity. For nearly eighty years the college in Warrenton, Missouri was synonymous with the German-American community of the same name and location. Today, the town of Warrenton still exists, but the memory and spirit of CWC exists only in the hearts of its former students and in the CWC archives which have fortunately been preserved and cared for at NMSU. In 1947, the 18,000-volume library of CWC was purchased by the then Northeast Missouri State College at Kirksville (now NMSU). In addition to the library, the laboratory equipment, and the college rock and herbarium collections, the Kirksville campus also agreed to maintain and

administer the office records of CWC and to hold all former CWC students' transcripts for future safe-keeping. For many years the files and documents relating to CWC went unattended to, but in recent years the collection was finally organized and completely inventoried. Today the extant records and administrative files of CWC are catalogued and well cared for by the Special Collections Department of NMSU. In 1981, a cross-referenced index to the collection was prepared and presently the CWC archives can be easily and readily utilized by anyone wishing to do so.

THE CWC COLLECTION

The collection itself has been organized into seven broad sections or categories, each section dealing with a different aspect of CWC's operation and administration. Careful attention was given to this archival holding, so as to leave the materials in the manner in which found, thus preserving the original organizational scheme of the CWC administrators for the benefit of future researchers using the collection. The transcripts of former CWC students are kept on file in the Registrar's Office at NMSU and are available to bona fide researchers with the proper authority needed to release such records.

Of the seven sections in the collection itself, the first section deals primarily with German Methodism in general and

with the history and circumstances of CWC in particular. This section contains pamphlets published by CWC commemorating its own existence, as well as publications and memorabilia relating to the establishment and eventual demise of the college and orphan home. Also included in this first section are six oral histories concerning CWC and related matters. In addition, in this initial section of the collection one can find materials pertaining to the history and mergers of Mount Pleasant College and Ozark Wesleyan College (explained above) with CWC for their respective time periods. Moreover, the first part of the collection also comprises revenue audits, transaction vouchers, life insurance policies, and numerous miscellaneous items relating to the administration of the now defunct college, as well as for the two institutions that merged with CWC.

The second section of the collection covers mainly the organizational matters of CWC. Here one can locate an almost complete set of college catalogues---both in German and English ---from the beginning of the Educational Institute onward. The catalogues exist for most years as bound volumes, but separates are available for many of the earlier years as well. The catalogues are especially useful because they give a year-by-year accounting of past graduates, their respective degrees, and their field or fields of specialization.

The third section is focused on the operation of the college and includes such materials as CWC Presidential

minutes, executive committee minutes and reports, trustee reports for assorted years, and the correspondence of several college deans and administrative personnel. Also catalogued in this section are a few conference board reports and the findings of the several educational and religious bodies looking into the CWC situation during the later years of the institution's existence. There is also a vast array of fully-organized correspondence of the CWC faculty and associated departments in this third section. Faculty minutes can be found here, as can the applications of and correspondence with prospective instructors. Finally, the minutes of the athletic committee are housed in this part of the collection, along with early bookstore records and the correspondence relating primarily to the college library.

The organization of section four was devoted to the legal and financial affairs of the now extinct college, and almost anything pertaining to the smooth running of a college can be discovered in this section. Many friends of the college church and former students of CWC bequeathed large tracts of land to their troubled institution and alma mater, and here one can find deeds and stock certificates attesting to the vast amount of property and holdings this college possessed before finally expiring in 1941. Also catalogues in this fourth section are the tuition receipts of past students and the records of debts incurred by those students who often lacked the required amount

of money to attend CWC but who were admitted anyhow. There are also grocery bills and food orders from the CWC cafeterias, and even the record of expenses associated with the construction of CWC buildings and their subsequent maintenance. In this portion of the collection cash journals for various years can be examined, as can treasury ledgers, faculty salary books, as well as receipts for dormitory housing. Account books, financial journals, business records, and even bond and loan files are indexed in this section. There are also insurance documents, endowment records, and correspondence affiliated with CWC-sponsored campaigns and promotional drives.

Section five of this unique collection is title "Activities and Campus Organization". This section tells the attentive researcher a great deal concerning student life and the student's perspective of CWC. As part of a traditional German education, there were numerous long-standing literary societies at CWC and the records and minutes of each society have been preserved in the archives of CWC. Minutes of a week-to-week nature can be found for the Cliovian Society, the Epworth League, the Garfield Society, the German Oratorical Society, and the oldest and longest-running of the literary societies, the Goethenian Society. The Goethenian Society minutes are perhaps the most comprehensive and informative of the records pertaining to the organizations at CWC. The minutes run, unbroken, from their founding in 1865 until 1914.

There are also surviving minutes from the Philomathein Society, the Germaina Society, and the National Council of Methodist Youth, a later CWC organization of the 1930s.

Section six contains perhaps the most rewarding group of CWC materials and for this researcher was the most fascinating section of the seven. Here one finds records which deal specifically with college advertising and publications. In this sixth section there are college newspapers, practically complete, from the first one published at CWC in 1884, down to the final holdings which end in the early 1940s. There is an unfortunate gap in these publications between 1929 and 1938---years of hard financial times for CWC---but otherwise this part of the collection is most satisfactory, with only the occasional odd issue lost or badly damaged. In 1906, the college began to produce and publish a student yearbook, the Pulse, and these too have been preserved by the good folks at NMSU. Unfortunately, the Pulse---an invaluable source of data for re-constructing the CWC milieu---was not published continuously, year by year, as were many of the other CWC periodicals. But the holdings at NMSU do represent an apparently complete collection of the Pulse, which seems to have been commissioned only for those years when the needed monies to finance such a publication were available. This fact alone can provide an alert researcher with clues into the relative well being of CWC at only one year or years. Section six

ends with a beautifully produced issue of the CWC 1914 commemorative volume, brought out in that same year to celebrate fifty years of service to Warren County, Missouri, and the surrounding area. This grouping of materials, when used in conjunction with the catalogues and related articles found in section two, is perhaps the most valuable and historically "rich" portion of this collection. For historical reconstruction or for the gathering of year-by-year and sometimes week-by-week happenings at this Midwestern institution, this group of materials is alone worth a trip to Kirksville.

The seventh and final section of the CWC collection contains information on CWC and the surrounding Methodist and German-Methodist Conferences. Here one can access minute books dating clear back to the early 1860s when the college was still located in Quincy, Illinois. Or, you can instead read the minutes of the Missouri College Union---of which CWC was once a class "A" member---dating all the way forward to 1928. Much of the information in this section is helpful for determining CWC's relative importance in the general St. Louis region. Additionally, a fair amount of biographical items are catalogued in this final section of the collection, useful in a variety of ways and for innumerable purposes.

A RESOURCE WAITING TO BE EXPLOITED

The archives of CWC offer a unique opportunity to the

historical researcher but they have been seldom used because so few people know of their existence. As an historical resource, the collection could prove to be one of the more important ones for determining the changing nature of religious influence in the American Midwest or for a whole host of other topics and uses. My particular concern with the collection was with regard to the writing of a biography of a former CWC alumnus, but with very little imagination, the graduate student, the faculty member, or the independent researcher (the free lance writer!) could discover a multitude of uses for this distinctive archival collection. From the history and growth of American education, to a study of a self-sufficient frontier community---a screenplay perhaps?---this special collection is indeed invaluable. The potential of the CWC collection as a primary source is virtually unlimited; only one's curiosity and creativity need direct one to the appropriate data. The staff at NMSU in charge of the CWC collection are well-versed in the arrangement and history of the collection itself, and are extremely helpful regarding inquiries and use of the archives. A copy of the CWC Guide, now numbering nearly ninety pages (with additions) can be purchased from the Special Collections Department of NMSU. The CWC collection and the staff at NMSU await your respective interests and patronage.

METHODIST WOMEN AND MISSION

Margie McDaniel Woods

In 1819 the Missionary and Bible Society of the Methodist Episcopal Church was formed and two days after its organization took the following action: "Resolved: that the females attached to the Methodist congregations be invited to form a society auxiliary to this."[1]

That same year they organized an auxiliary, "The New York Female Missionary and Bible Society."[2] This concern of Methodist women for others was not limited to any one section of the country. In 1832, in Lynchburg, Virginia, "The Female Missionary Society of the Methodist Episcopal Church" was organized. Their purpose was set forth in these words: "We deem it our duty to put our mites into the treasury of the Lord to aid in sending the good news of salvation to those who know not a savior."[3]

It was several years after these first evidences of interest and concern that the women of Methodism organized, not as an auxiliary association, but as an independent society. To the advice of many of the men, expressed by one of them in these words, "you raise the money and we will administer,"[4] the women said, "We will be as dutiful children to the church authorities, but through our own organization we may do a work

which no other can accomplish." [5]

The dire need of women and children in other countries fired the women of Methodism to action. When in March, 1869, a few women in Boston heard the "on the spot" report to two women who had been in India with their missionary husbands, and so knew the tragic conditions of women and children there, they determined that they would organize a society to send help. And they did. Thus the Woman's Foreign Missionary Society of the Methodist Episcopal Church came into existence. [6]

These pioneering women found Isabella Thoburn, a school teacher in Ohio, who felt the divine urge to give herself to India. They found Clara Swain, a "doctoress", a graduate of the Woman's Medical College of Philadelphia, who also heard the call. Before the year was over, they had sent these two young women to India to begin their missionary service, one in education, one in medicine. [7]

Not only has the work expanded beyond all imagining, but also, through the years, the concept of Christian missions has enlarged. The first missionaries went to their task with the basic idea of saving the individual rather than with the idea of changing society. Gradually they came to realize that the two are interlocked, that saving not only the soul but also the whole person is the essence of Christianity> They saw that all of life---industry, economics, health, education, the home, religion---is of one fabric and that society itself must be

saved. From this realization developed schools, hospitals, Christian social centers, public health work, adult education, and the preparation of Christian literature. Schools introduced home economics courses, secretarial courses, courses in social service and in religious education. All this called for missionaries and workers of many different types with specialized training. Before many years the missionary societies had realized that to be an "approved workman" of God, the missionary should have the best possible training. So, after earning a college degree, the missionary took additional work to prepare her for her task. The best training possible was none too good for her.

Another concept that has developed is that of working "with" rather than "for"---the belief that the shared life is the highest type of Christian service. Gradually such terms as the "sending countries" and the "receiving countries", so acceptable for a time, became less frequently used. The West came to realize that the East had contributions to make to the West; the minority group could make contributions to the majority group. Every race, every social unit came to be realized to be capable of sharing its gifts of personality, abilities and ideals with all of God's children.

In line with this came the policy of transferring responsibility as rapidly as possible from the shoulders of the missionary to the shoulders of the national. An illustration was

presented to a Methodist youth group by Dr. Ralph E. Diffendorfer, a dynamic leader in missionary circles. He called to the platform two missionaries and two nationals, placing the missionaries in front of the nationals. Then he said, "This illustrates the attitude of early missionary work----the missionary out in front directing, guiding, the national following 'his' leadership."

Then he had the nationals step forward to the side of the missionaries and said, "This was the next step, the missionary and national working together in true cooperation, sharing responsibility."

After asking the missionaries to step behind the nationals, he continued, saying, "This is the step we are now taking in many places, the national directing and guiding 'his' indigenous church, the missionary on hand, by request of the national, to support to counsel, and to labor behind the scenes."[8]

In light of the preceding briefly sketched overview of the changing pattern of missionary outreach in general, the remainder of this paper will focus upon a representative sampling of women from the area now known as the Missouri East Conference of the United Methodist Church. These women responded to the call to foreign mission fields between 1910 and 1967, a period of slightly over fifty years. In the eighty-eight year period from 1884-1972, sixty-eight women left

Missouri to serve as foreign missionaries. Forty-eight of these came from areas now included in the Missouri East Conference. The places these women served were: China (25), Brazil (13), Japan (8), India (6), Mexico (5), Korea (3), Cuba (2), Malaya (2), Congo (2), Burma (1), and Angola (1).[9]

Ida Martha Klingeberger served as a missionary in India from 1916-1961.[10] She was the daughter of a German Methodist circuit rider who had at one time himself felt the call to go to India as a missionary. In a brief autobiography Ida wrote in her retirement, she related that one day while dusting the men's side of the church she experienced a call to be a missionary to India. At that age of eight or nine she heard a voice clearly saying, "Ida, I want you to go to India as a missionary for me." After finishing her dusting, she went up behind the big old-fashioned pipe organ and got down on her knees. She told God that if this was His will, He should make it very plain and she would obey. She kept this to herself for several months and continued to pray to know God's will. One day she felt the call was very clear and she told her mother of her experience. Her mother was quite shocked at this, especially since Ida was her youngest child. Her response was, "O child, don't you think God would be willing to let you work closer home?"

By September, 1916, at the age of twenty-two, Ida was sailing for India aboard a Japanese freighter which was the

only transportation available due to the war. Because of her German descent, she had to swear her allegiance to the United States before being allowed to leave. Freighters were the common mode of transportation for missionaries in those days, and they were very slow. In November she arrived in the city of Gomoh, state of Bihar, India, where she would stay with a missionary couple and study both Hindi and Urdu, languages which she would need in her work In less than nine months her situation changed as the missionary and his youngest son died. The missionary wife took the other children and returned to the United States. Ida was left as the lone missionary sharing responsibilities with two Indian Bible women, and Indian school master, and two Indian preachers. In addition to evangelistic duties there were also a primary school and a small orphanage to look after.

Various groups were concerned about her being a young missionary woman alone in a strange place with so many heavy duties. As many as seven different missions asked her to join them. Her mission was rather independent, so she felt after a visit with a representative from the Woman's Foreign Missionary Society who was traveling through India that she and the other workers should become part of the Methodist connection.

After home leave she returned to India in 1924 and took up her work as evangelist, supervisor of village education, and work with forty Bible women and sixteen primary village schools

A little later Ida suffered health problems, not an uncommon experience for missionaries, and was advised to go home for a complete rest. She returned as soon as medically advisable and took up her work among the Indian people. Her work required much walking and riding hundreds of miles in bullock carts from village to village. She once said that kind of travel caused every bone in her body to ache, but she was mindful that it also did this to her Indian co-workers and she never complained. She recalled later, "God gave strength for it as well as great joy."

On her regularly scheduled home leave in July, 1945, Ida recalled that she was privileged to return on a ship carrying American military personnel as well as missionaries from many places around the world. It was between VE and VJ Days and she wrote that she would never forget the tumultuous welcome for the military people. The missionaries coincidentally became a part of the festivities as the ship pulled into New York harbor where posters, bands, dancing, and joyful reunions took place.

After this furlough Ida became principal of a girls' school and manager of a girls' hostel as well as being an evangelist and supervisor in two districts in an area where it was necessary for her to learn an additional language. She later remembered praying, "O Lord, such a tremendous load, so many responsibilities, how can I ever do it?" and the answer came as a whisper in her ear, "I will be with you. Can't you trust,

Ida?' "Yes, Lord, I can."

As so many other missionaries did, Ida always studied during her home leaves so as to prepare herself better for her work. During several home leaves she went to Moody Bible Institute and Scarritt College. She also studied adult literacy under Dr. Frank Laubach and Dr. Irma Collins. In the twilight years of her life she wrote, "Had I my life to live over again I would happily give it for the service of Christ in India." In 1976 she moved to Brooks-Howell Home for retired missionaries at Asheville, North Carolina. This home is provided and cared for by the Women's Division for missionaries and deaconesses of the United Methodist Church. In 1982 she died at the age of eighty-nine.

Dora Ingrum graduated from the University of Missouri in 1910 and began a career in education in Virginia. Later she attended Scarritt Bible and Training School in Kansas City, Mo. Upon completion of her work, she was accepted as a candidate for foreign mission work by the Woman's Missionary Council of the Methodist Episcopal Church, South.

In August, 1919, she was assigned to serve as the principal of Instituto Anglo-Espanol in Monterrey, Mexico, where she worked as a teacher and administrator until 1931 when she was assigned to teach to Colegio Roberts, Saltillo, Mexico.

In 1935 she helped to open the "Centre Social" Roberts and established a program for training deaconesses. She continued in this work for the rural community of Ramas Arizpe, Coahuila, until 1940.

With the uniting of the three major branches of the Methodist Church in 1939, Miss Ingrum's work in Mexico was brought under the Woman's Division of the Board of Missions. She was assigned to Union Evangelical Center in Mexico City, where she remained until her retirement in 1952. Bishop Eleazar Guerra presented her with a gold medal in appreciation of her work with mission schools in Mexico. A co-worker described Miss Ingrum's dedication in these words: "She stood like the rock of Gibraltar for what she felt was right and ethical. Her gift for scrupulous and exquisite detail kept her in demand as treasurer of sundry organizations. She never indulged herself, nor did she neglect any duty."

In the fall of 1917 Mary Searcy entered Scarritt Bible and Training School in Kansas City, Missouri, for "self-improvement". At chapel one morning in her senior year a letter was read from the Woman's Missionary Council stating that a new type of work was to be started in Japan the next year and that there was a need for at least six seniors to answer this calling. Mary felt the calling and was disappointed when she didn't pass her physical examination.

She enrolled in an exercise-diet course and returned to Scarritt where she could rest, read books, and attend classes when she wished. She had more time for reflection and prayer and made friends with the new class of students. She had to rest twelve hours a day, take prescribed exercises, and drink a quart of milk with extra cream added. It worked! She gained eight pounds and passed the physical. On July 9, 1920, she sailed for the Orient, arriving in Yokohama within two weeks. After one year's study of the Japanese language in Tokyo, she was appointed to Kure, one of the five naval ports about twenty five miles from Hiroshima. She was assigned to an additional three years of part-time language study. During that time she helped begin a kindergarten in the church and organized a Woman's Society and a girls' Epworth League because the girls were not allowed to mix with the boys' league already in existence.

Later she had a foreign cooking class which included American cooking for the naval wives and knitting for maids from the naval homes. Between the three missionaries there were several English Bible classes for girls, for men, and for students. Each activity opened with devotions conducted by the pastor, his wife, or the Bible woman until the missionaries were able to master the language. All the activities served as feeders into the church.

After five years Mary returned to Scarritt for one

quarter's study. By this time Scarritt was located in Nashville, Tennessee. When she returned to Kure, she was made head resident, sharing responsibility for clubs and classes of various kinds with a younger missionary who had full-time language study in addition to working with Mary. On her next furlough Mary completed her Master's degree in religious education at Scarritt. Upon her return to Japan in 1936 she was appointed to the boys' school with a department for girls in the afternoon. She taught in both departments besides planning for outside activities such as Bible classes and special clubs. Interest in the Bible classes led to the organization of a regular Sunday school. A year later the conference gave them a minister to hold worship services one a month on Sunday morning.

The later years of this term were the pre-war years. By the end of 1940 missionary wives and children began returning to the United STates. By the fall of 1941, the missionaries were begin watched very carefully and suspicion grew on the part of those who did not know them. Mary's furlough was due in the summer of 1942, but all missionaries were advised to leave in the spring of that year. When her furlough ended, she was unable to return because of the war. She was appointed to work with Japanese residents of Greeley and Rural County, Colorado. Her work continued there until 1946 when she went to Garrett School of Theology as an auditor to prepare for her

return to Japan.

This time she was instructed to take everything she would need to furnish a three-bedroom house when she sailed for Japan. Her appointment was to a girls' school at Kai Mai. She was warmly welcomed by the faculty in spite of the recent war. Later she was appointed to Al Yama, a women's junior college at the University of Tokyo. She retired in 1962, eventually going to live at Brooks-Howell Home, where she still resides.

When Scarritt College for Christian Workers moved from Kansas City to Nashville, Tennessee, Verda Farrar was a member of the first class. She graduated in June, 1920, and sailed for Brazil that October. She was sent by the Woman's Division of Foreign Missions to Colegio Isabela Hendrix in Belo Horizonte, Minas Gerias. For six months of language study (Portugese) she lived in Case Cottage at People's Central Institute in Rio de Janeiro. After arriving at Isabela Hendrix she continued to study Portugese with a private tutor, a Latin scholar who had written a Latin school textbook.

For twenty years Verda served as principal of Isabela Hendrix. She took the responsibility with misgivings. Reflecting on the time of her service, she described the student body as "a miniature United Nations", with students that were English, French, Italian, American, Belgian, Swill, Japanese, and Danish.

In cooperation with missionary colleagues and Brazilians on the staff Verda helped develop a religious education department. In all Protestant schools it was the custom to present a Bible to graduates. In the Methodist mission schools Bible classes were compulsory. The Upper Room was used at the breakfast hour. Students often asked to be allowed the privilege of reading the meditation for the day. Vesper services and Sunday school were held on the campus. Evening church service in the downtown Methodist church was voluntary. A special Religious Emphasis Week was promoted each year with a guest minister or laywoman on campus. One year Verda was called upon to deal with the first invitation given to a black minister. She was eager for him to be received well by both faculty and staff. Seeking the right approach, she felt her answer came directly from God, "You didn't tell them last year that Bishop Dawsey was white. Why tell them that Reverend Amos is black?" He turned out to be one of the best spiritual guides the campus had experienced.

During her term of service, Verda Farrar Chapel on the campus was named in her honor by the faculty. The last graduating class over which she presided was a landmark in her missionary career. The commencement speaker was His Honor Juscelino Kubitscheck de Oliveira, President of the Republic of Brazil. The school faculty marched into the Mary Sue Brown Auditorium from the administration building followed by his military guard and the graduates in their caps and gowns. The

audience stood, cheering until the group was all on the stage and the national anthem was sung. When the prepared address was finished, President Juscelino laid aside his paper and paid tribute to the school's place in the development of the city, the cultural and educational contributions made to the state, and the high standards maintained since the founding of the city at the turn of the century. Then he personally presented each graduate with her diploma.

Verda retired in 1966 and died May 18, 1985.

In 1922 Beulah Viola Bishop felt a call to India and, while recovering from overwork and anemia, she began to visualize a future in nursing. She went to Barnes Hospital (St. Louis) for her training and received her diploma from Washington University School of Nursing June 4, 1928.

Beulah went to Indianola, Iowa, to appear before the Candidate Committee of the Woman's Foreign Missionary Society of the Des Moines Branch. She entered Simpson College in 1928 and majored in biology. She was certified by the Woman's Foreign Missionary Society September 19, 1930, and was assigned to leave for India on October 28. She had never seen the ocean or an ocean-going vessel before her departure from New York City on October 29, 1930. On her way to India she had the opportunity to sightsee in England, to take an airplane flight to Paris, France, and to travel to Marseilles by train.

She sailed for India on November 15, arriving in Bombay

on November 28, 1930. The next day she traveled by train to Ajmer where the Indus River Conference was in session. She was introduced to the conference and attended four church services the next day, two in Hindustani and two in English. The following day she arrived in Tilaunia which was to be her home.

Beulah worked at the Mary Wilson Sanatorium (tuberculosis) under the Woman's Foreign Missionary Society of the Methodist Episcopal Church. During her furlough in 1936-37 she completed her last year at Simpson College.

When she returned to India she worked in villages and muhullas in medical and educational work. She spent six months in Ajmer Municipal Health Department and later went to Madar Union Sanatorium four miles away to serve as superintendent of nurses.

In July 1942 she returned to St. Louis where she began work at Kingdom House, a home mission project. She became public health nurse for St. Louis County Health Department and a visiting nurse for St. Louis Children's Hospital.

In 1962 she was able to travel again to India for a visit. She reported seeing modern playgrounds for children and remarked about the fact they were being used. She noted fewer Europeans living in and visiting India. She enjoyed riding on an elephant and floating on a houseboat, but noted that the train service had deteriorated. Her knowledge of the Hindu and

Urdu languages was not quite as fluent as when she had lived there, although she recalled some things without any hesitation.

She visited the sanatorium where she had worked with some one hundred patients. Twenty years later she found three-hundred-fifty. Public health education had encouraged them to seek treatment. Funds from Christmas seals had played a part in spreading knowledge and in raising additional funds for the health care facility.

Beulah remains an active participant in Kingshighway United Methodist Church in St. Louis.

The last missionary portrait is of Mona Marie Skaggs Mason. She is typical of the new breed of missionary wife. In November, 1967, Mona, her husband Walter, and their two children left St. Louis, Missouri, for Africa. Lodja and Wembo Nyama were their homes for thirty-two months. The first year Mona spent teaching her own children, plus sewing classes in a women's school. The second year her daughter went to a boarding school and Mona continued to tutor her own son in addition to her other responsibilities. Her husband was very busy at what would once have been very "un-missionary" activities. He was in charge of general maintenance, electrical, mechanical, and construction work. When parts were in short supply he invented his own.

After a brief time at home, they went to France for

language training on their way to Zaire. While Walter built a brick plant, Mona taught English in a secondary school and worked with preschool children. After a second brief time at home they returned to Africa, this time to Nigeria. Walter served as a pilot and Mona as a nurse. Home again, they they were off in 1981 for Somalia. They lived this time in a tent in a refugee camp ministering to displaced people. Mona worked in a feeding program. By January, 1982, they were once again back home. Conditions in the country necessitated a short term stay. In January, 1983, they were once again back in Zaire for a six month stay. When they returned that summer they were home to stay for awhile.

"God just won't leave me alone. After the last time we came back from Africa, I just wanted to stay home and enjoy my family. I am getting older and more tired. Yet, everything I read seemed to be a message for me to return," Mona shared in an interview [11] shortly before the Masons left St. Louis in the fall of 1986 for Gbassonton, Liberia, through the United Methodist Church's Air Ministry program. Walter is serving as an airplane mechanic and pilot while Mona is putting her skills as a nurse to work.

"After several months of delay we arrived in this West African country on November 6. Our KLM flight arrived at Roberts Field in a downpour. On our 30-mile journey into Monrovia through the blinding rain, our driver informed us

that the local people say it is good luck to arrive in a new place when it is raining. If the amount of rainfall equals the amount of luck awaiting us, we will be very lucky indeed!" Mona wrote in the Masons' Christmas letter. [12]

These biographical briefs provide some insight into the great variety of experiences of those who have answered the call into foreign mission fields. These women are only typical of those whom the represent. The last thing any of them would wish would be to be considered exceptional.

NOTES

[1] Mary Isham, Valorous Ventures: A Record of Sixty and Six Years of the Woman's Foreign Missionary Society, Methodist Episcopal Church. Boston: Woman's Foreign Missionary Society, 1936. p. 7

[2] Ibid., p. 8

[3] Eloise Andrews Woolever, Declaring His Glory Cincinatti: Woman's Division of Christian Service, Board of Missions, 1955. p. 4

[4] Ibid., p. 5

[5] Ibid.

[6] Isham, p. 13

[7] Frances J. Baker, The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1869-1895. Cincinatti: Curtis and Jennings, 1898, pp. 120, 179

[8] Woolever, p. 7

[9] Albea Godbold, "Missouri Methodist Women Foreign Missionaries 1884-1972". Lake Junaluska, N.C.: Commission on Archives and History, the United Methodist Church, 1973. p. 1-2

[10] The material which follows is taken from manuscripts and tapes which are in transit to the Western Reserve Manuscript Collection housed at the University of Missouri, Columbia. The State Historical Society of Missouri is the official depository for such records of the Missouri East Conference of the United Methodist Church. These are primary documents, many of them in the handwriting of the woman herself. Others are manuscripts typed from their handwriting or their recorded voices telling their own stories.

Much of this material has been included in the Missouri East Conference United Methodist Women's publication, From All That Has Been to All That Will Be: A Centennial Anthology of Women in Mission in the Missouri East Conference of the United Methodist Church, published in September, 1985. This book contains histories of local units of United Methodist Women and biographies of women in mission from within the Missouri East Conference.

[11] Kathy Lehmann, "Masons get set for Liberia", Missouri East United Methodist Reporter, September 5, 1986, p. 1

[12] Walter and Mona Mason, Christmas Letter, 1986

A CIRCUIT RIDER'S FRONTIER EXPERIENCES

Jerome C. Berryman

Arcadia, Mo., March 9, 1868

The Kickapoo Mission

The [Missouri] Conference sat this fall (1833) at Cane Hill campground in Arkansas. I attended and was appointed to establish a mission and school among the Kickapoo Indians in the neighborhood of Fort Leavenworth on the Missouri River, in what was then a part of the Indian Territory, but now the state of Kansas....

On my return trip from the Cane Hill conference I had for traveling companions Bishop Soule, Brothers Jesse Greene, Thomas Johnson, William Johnson, Benjamin Johnson, and R. H. Jordan---seven of us in all....Arriving at Mr. Renfro's, the name of the adventurous new settler, a little before nightfall, we found him with his family, a wife and six children, comfortably situated in a round-log or rather pole cabin which he had constructed with his own hands. The eaves of the roof just cleared our heads as we entered the door. There was no floor but about sixteen feet square of mother earth. Outside of this family residence nothing was to be seen to comfort weary travelers except the luxuriant natural pasture which extended

as far as we could see. The next morning, to our great discomfort, we found it extended miles beyond. Into this pasture we turned our horses, taking the precaution to bell one of them.

Bright and early in the morning we went out on the trail of our horses, and in the course of an hour we found them taking early breakfast quite a distance from the house. I mounted one of the bishop's horses, the other and my own following, and on arriving at the house the bishop met me and remarked, "You will do to go to an Indian mission. That horse was never ridden before." His horses were Canadian ponies, a beautiful match of bays.

We were soon on our way, and traveled seventeen miles before halting for breakfast at an old deserted Indian village on White river. I am here reminded that Brother Andrew Monroe was one of our party, for he, I think, acted the part of cook in preparing our breakfast that morning. Probably Brother Jordan was not with us on our return trip from conference, though he journeyed with me to conference. The bishop had provided a good stock of peaches before leaving Cane Hill, but not being very well he had not eaten many of them, and as he did not wish to be encumbered with them any further he brought them out of his wagon and laid them on the ground, saying he had no further use for them. I do not remember if any but myself ate of them that morning, but my recollection is very

distinct that I enjoyed them greatly while Brother Monroe was getting breakfast, for they were exceedingly delicious. It was said that I disposed of thirty-two of them, and then took my full share of the breakfast. I remember the bishop repeated his statement----"Berryman will do for an Indian missionary". I may as well remark here that all through life I have been a liberal eater, and for a number of years while we were associated in the missions it was a matter of dispute between Thomas Johnson and myself which of us, as a habit, ate the most. This abounding appetite was of no trifling advantage to me during my stay among the Indians. Often in visiting them at their wigwams and cabins it has served me a good purpose when one of a more dainty stomach would have failed to enjoy the hospitalities of his red brethren, and consequently failed to please them. I have many times sat on the ground with several of them around a large bowl or kettle of hominy, and using the same wooden spoon, passing round from hand to hand, ate as heartily of their homely fare as any one of themselves.

Breakfast over at White river, we journeyed on, nothing of interest that I remember occurring for the remainder of our trip. I returned to St. Charles county, where I had left my wife, and thence to St. Louis, to purchase a few articles for for an outfit for the mission, and shipping these to Fort Leavenworth by the Missouri River, I took my wife by private conveyance to our new field of labor. We stopped for a few

weeks at the Shawnee mission, the home of Brother Thomas Johnson, where we were most kindly entertained by him and his excellent wife until I could get some temporary cabins built at the settlement of the Kickapoos some thirty miles further up the Missouri river. In fact, the Kickapoos could hardly be said to have made a settlement yet in their new home, for they had just that summer been removed from Illinois to this new location. Having spent the fall in hunting, they were just returning to the vicinity off Fort Leavenworth, and our mission station served as a sort of nucleus for their subsequent settlement.

A few days after our arrival in the Indian country I went up to select a site for the Kickapoo mission, and employing some hands I soon had pretty comfortable log cabins ready for occupancy. True they were made of round logs with puncheon floors, clapboard roof and loft of the same, but they were warm, and so were our hearts. We spent two winters happily in this humble home among the savages before we got into better buildings.

The place chosen for the mission was a high bluff overlooking the Missouri River, in full view north of us, and three miles above Fort Leavenworth. This bluff, all along the river, was covered by a very heavy growth of walnut, linn, hackberry, oak, elm, and other varieties of timber. To the south of our location was spread out an undulating prairie valley with

timber-crowned hills in the distant view. Through this Eden-like valley from southwest to northeast ran a living stream of water. This pretty rivulet was named "Salt creek", I know not why. We occasionally angled successfully for fish in the shaded waters of this stream, for it was bordered by a narrow strip of wood. Never was any spot of rich earth ornamented with more beautiful carpeting of grass and flowers than this divine but still terrestial plantation. There flowers of almost countless variety began early in spring to put on their "coat of many colors", and continued to reflect the beauty of Him who made and printed the fabric until autumnal frosts drove them to winter quarters. From dawn till dark were the groves along the borders of this meadow made joyful by song birds of varied plumage. Nor had the divine Planter omitted that which gratified the appetite as well as the eye of man, for in many spots native strawberries grew and ripened to perfection. 'Tis not without grateful, though sad, recollection that memory now recalls the happy hours we used to spend, my Sarah and I, picking this juicy fruit from the vine and listening to the sweet carols which greeted us from feathered songsters chanting their evening hymns of praise to God. How could we otherwise than unite with them, as we did in heart if not in words. There also plums, grapes, crabapples, and hazelnuts grew in the "roughs", or thickets, found here and there.

Without exaggeration, such is but a meager description of the location and natural surroundings of my first mission home. And I must not forget to add that there were springs of limpid water to be found here and there, to gladden the dwellers in this miniature Paradise. But neither its new owners nor their missionary were capable of appreciating its near likeness to the place the poet had in his mind when he sang so sweetly in the following words:

> Beautiful valley of Eden!
> Sweet is they noontide calm;
> Over the hearts of the weary
> Breathing thy waves of balm.
> Beautiful valley of Eden,
> Home of the pure and blest;
> How often amid the wild billows
> I dream of thy rest---sweet rest.

Let me linger here a little longer. Here all my children except one first opened their eyes to look upon surrounding scenes. Here we buried our first born, Sarah Emily, who left the earthly for the heavenly Eden at the age of three years. And twenty miles from here we buried her little brother, William Cessna, aged two years.

But enough, I must go on with the narrative. We had taken with us an excellent young woman from Missouri, Dyza Tucker, who was not merely a help for my wife but also good company for her. At the fort also, three miles below us on the river, there were several officers' families who were good neighbors for us. Indeed during our eight years' stay at this mission the loneliness of our situation was very much relieved

by the society of the officers of the army and their families. I often preached to them and the soldiers at the request of the officers in command, and once, when we were about going to visit our friends in Kentucky, they presented us with a sum that more than paid the expenses of the trip.

At the mission, simultaneously with the building of our residence, I put up a schoolhouse of the same material and opened a school for Indian children very shortly after getting my family settled. I was without an assistant, and taught the school myself, my wife and Miss Tucker providing dinner for them every day. My school was quickly filled up to the number of ninety. As primitive a set of untaughts certainly as ever entered a schoolhouse. Not one of them understood a word of English, nor had then ever seen a book, unless by mere accident.

I soon discovered that to teach so large a number one by one would an almost endless job, so taxing my inventive faculties a little, I constructed a machine by which they might at least be aided in learning the alphabet. I took four thin boards about three inches in width and six feet or less in length, and nailing them together so as to form a box I fastened it perpendicularly to the schoolroom wall. Then I took another board that would work up and down in this box and pasted the letters of the alphabet on one side of it at short intervals. I fastened a cord to the top end of this sliding

board, and, passing it over a pulley above, I was enabled to take my seat at a convenient distance and by pulling the cord present each letter singly at a small opening made for this purpose in the front side of the box. I then divided my scholars into classes of convenient size, and calling these classes up one at a time caused them to form a half circle in front of my machine, and taught them the alphabet as above indicated. In two day's time I think every one knew any letter at sight. I also taught them to spell words of one syllable in the same way.

Our greatest difficulty in teaching Indian children was in getting them to understand the meaning of words after they had learned to spell them. And to overcome this difficulty we at last had to adopt the plan of taking them from their homes and into our mission families. This finally resulted in the building up of one large mission-school establishment known as the Shawnee Manual Labor School for some half-dozen neighboring tribes. This institution was located in the Shawnee Nation, six miles southwest of where Kansas City now stands. It was commenced in the year 1839 under the general supervision of Brother Thomas Johnson, assisted a part of the time by Rev. Wesley Browning. Brother Johnson's health having failed, I was put in charge of this school in the fall of 1840, and was succeeded at the Kickapoo mission by Rev. N. M. Talbott, who had previously been at the Peoria mission eight years.